¶ A proclamacyon of the hygh Emperour Jesu Chryst, vnto all his faythfull Chrystem.

¶ Concernynge the castell of fayth which nowe by the grace of God is lyke to be wonne in to the Chrysten menes handes agayne

BIBLIOTHECA BODLEIANA

1. 9. 102.

¶ The argument

In thys proclamacion is shortly declared the cause wherfore that chrysten men haue erred so sore / and loste the castell of faithe, and howe they maye come by it agayne. After that / here is set forth a Chrysten batell (agaynste the deuyll and hys court of perdycyon / maruelous comfortable and pleasaunte to reade.

A proclamacyon.

Jesu Chryste Mat.xp
sone of the ipuig
God / borne out of the Joh.xi.
regall kined of Dauid / Luke.i.
kynge of glory / Saue- Psalm.
oure of the hole worlde xxiii.
pacyfier of Goddes wrath / medyator i.Ti.ii.
betwene God and man / the bearer of Coloss.i.
synnes and the true lambe of God that i.Ti.ii.
taketh away the synnes of the worlde: Esai.liii
wysshe vnto all my beloued faythfull i.Pet,ii.
Christen / my grace / peace / and mercy. Johan.i.
So be it.

Rusty e and welbeloued Phili,ii
ye remembre that vpon
MCCCC. & xxxiiii
yeres ago, throughe very
fauoure and loue of my
father, I came (for your Joā.xvi
helthe & saluacyon (into this myserable
sorofull worlde, takyng vpō me the sha- Phili.ii
pe of a seruaūt & became obedyent vnto
the deth, euen the deth of the crosse: that
therfore the sheddynge of my bloude, I Roma iii
myghte take away your synnes, reconcile Ephe.i.
you vnto god my father, make you ac
ceptable vnto hym, & vtterly ouercome

poure enemyes / deathe / hell / and the deuel. And that thorowe my resurrec-
cyō also / I myght iustify you / & make
you heyres with me in the kyngdome
Rom.iiii. of my heuenly father. ye knowe also
Roma.v. (doutlesse (what great labour & trauel
I had in purchasinge you vnto my selfe
to be the people of myne inheritaunce /
i.Pet.ii. and to marry you for euermore. I payde
for it (as ye knowe (neither syluer, gold,
i.Pet.ii. precious stone nor other temporal goodes
But coste me not many thowsandes of
harnest men / strong horse / myghty cy-
tes or kyngdomes: to deliuer you out of
Colos.i. the power of your enemy the deuell /
and to bryage you vnder my banner.
But I payed a derer thynge therfore:
i.Pet.i. Euen myne innocente blonde / thorowe
which I haue made an euerlastinge te-
stamente with you neuer to fayle. ye re-
membre also howe ye haue bounde your
Hebre. selues agayne vnto me with the othe
and vowe of your baptyme / where in
ye swore and promysed to be true and
faythfull vnto me your soueraigne lorde
But nowe I se that ye haue forgotten
your promyse / broken your vowe / and
set my commaundement at naught,

I am

I am also informed / that thorowe the
lyght regardynge of my preceptes / ye
haue loste the mygh̄tyeste and strongeste
castell / whych I with great charge had
cōmitted vnto you / whiche is the fayth
and trust in to my worde / that is to say
my holy gospel, with the whiche castell
I kepte the whole lande of my chrysten
churche makynge it sure and inuyncyble
for any aduersaryes. Moreouer / what
tyme as I walked here amongeste you
vpon erthe I tolde you that there shuld
so great sege be layed agaynste thys ca-
stell that whan the sonne of man came he Mat. x.
shulde scarce fynde any fayth in the erth
that there shulde come false. Prophetes
doynge so great myracles and wonders Matth.
that (if it were possyble (the very electe xx.iiii.
shulde be decyued. I knowe also before
(for I se all thynges afore hande) with Leb.iiii
what falshede / craste and decepte / Le-
shulde laye hys ordynaunce / and sege
agaynste thys castell. And therfore I
charged you to take hede / to watche & Lu.xxii.
to pray contynually / that ye myght ob
tayne grace to flye these perels. I leste
also behynde me my offycers / whiche
after my corporal presence myght both

by mouth and by wrytinge warne you in al thynges for to come. Besydes this
Act.ii. I sent you my spyrite whome I had pro
Joh.xvi. myssed afore, to lede you in al truthe to
Act.i. encorage your hartes. and to make you
stronge to kepe your castyl, from al ene-
myes. Nat onely thys but I descrybed
your enemyes playnely before youre
eyes & told you what maner of felowes
they shulde be: that wolde defraude you
from the ryght of thys Castell and de-
barre you of the prouyleges belonginge
Mat.vii therto Namely rauynynge wolues, a-
rayed outwardly in sheppes clothynge,
that is to save: spirytuall, denoute and
full of merytes: Pharises, Ypocrytes,
scrybes, heretikes, Popes, Cardinals,
Bysshoppes, Archedeacons, Deanes,
Offycyals, Commyssaryes & Canons,
Prebendaryes, Abbotes, Prouyncyals,
Pryours, Monkes, Pryestes Freres,
Nonnes, and Sommers, with such lyke
Dan.viii. deceavuers. As concerning whom though
Ezech. my faythfull Prophetes Heremy and
xxxiiii. Ezechiel with other mo preached suffy-
Matth. ciently vnto you before: yet dyd not I
xxiiii spare, but set them before your eyes, &
Mar.i.c. tolde you of them, & poynted you vnto
them

them with my fyngers, to the intent that ye shulde knowe them. As my true Euangelyste Mathewe in hys .vii. .xv. and .xxviiii. Chapters hath lefte behind hym in wrytynge. Lyke as Paule my chosen vessel also hathe done in dyuerse places of hys epystels, whiche spared no laboure to warne you of those wolues. Peter Johan with other of my frendes haue in lyke maner spoken vnto you of the damnable waies of these Antichristen vntrystes of the couetousnes also and marchandyse that they wolde make vpon you, yf ye take no hede Notwithstandynge al this helped not, neither can ye excuse your selues by any maner of wray. For ye can not denye, but ye haue broken your othe and promise that ye made vnto me, As for my godly worde my faithful doctreine, and fatherly counsell: ye haue lightly regarded it. My deathe also that I suffered for you so mekely vpon the crosse, ye haue vtterly despised and set at naught, and in a maner troden my blonde vnder youre fete For where as I onely shuld be your helper, healthe, mediatoure, sanioure and obtainer of mercy for you: ye haue

Mat.xvi
Mat.xvii.
i.Ti.iiii.
Rom.ix.
Phil.iii.
Rom.xv.
Ac.xx.
ii.Pet.ii.
i.Joh.
ii.q iii.
i.Pet.ii.
Joh.xvi.
Mark.ii.
Prouer.6
i.Cor.i.

i.Joh.ii. thought scorne of me / and set my creatures in my rowme / trustynge in the vayne helpe of them / and in the merykes of your owne fayned worckes. The sayth that I gaue you / ye haue defyled and myxte it with vayne oppynyons of your owne ymagynacyon / & beside the artycles of your Crede / ye haue made other mo (that my worde speaketh nat of necessarily to be beleued vnder payne of damnacyon: ye and compelled my people to beleue them / with fyre / swerde and other tormentes. And where as I am the lord your God whiche ought onely to be worshypped honored & called vpon / ye haue worshypped, honoured and called vpon other of my creatures / to the great blasphemynge of my name and dyshonorynge of my blyssed worde. As for the Sabboth day whych I taught you to halowe and sanctyfye vnto me / ye ceassed not to breke it / ye dysed / ye carded / ye swore and blasphemed / ye ranne by flockes to shede blood / to here the lawes and preceptes of men, and to kepe theyr Ceremonyes, but as for my worde ye dyd not onelye despyse to here it, but blasphemed it on the

Matth. xvii.

Mat. iiii

Roma. i.

Roma. ii.

Exo. xx.

Psal. xiii

Wa. xv.

the holye daye. And where as I haue taught the it is lefull to do good on ſuch dayes and to helpe your neighbours neceſſyte / ye dyd teche the contrary / and yet ye / wolde not ceaſe your ſelues to renne and go on hayne pylgramages / to offre vnto ſtockes / and ſtones, and to leaue your owne brethren vnhelped. I taught you to obay father and mother / kynge / lord / mayſter and dame / but ye haue turned your ſelues from the obedyence of ſuche / vnto them that I haue not commaunded you to obay / I commaunded you not to kyll nor hate any man / no nat to ſpeake an euyll worde: not to breke wedlocke / to kepe no whores / to ſteale no mās good / to beare no falſe wytnes / to couet no mans wyfe / houſe / ſeruaunt / madē / oxe / aſſe / or any thynge that belongeth vnto hym / but to do to euery man as ye wolde be done vnto your ſelfe. Not withſtandyng all theſe commaundementes, ye haue ſlayne / hated / perſecuted and reuyled euen the inocēt and wel doers / ye haue mayntened whordome / aduoutrye and fornycacyon. Ye haue commaunded men not to mary but rather to

Luce.vi.
Mat. vii
Mar.iii.
Iere.iii.
Exo.xx.
Ephe.vi.
Mat. v
Deu.vi.
Mat.v.
Mat .vii
Exo.xx.
Mat .v.
Ro.viii.
Mat.vii.

burne and so folowe allmaner of vn-
clenes. Ye haue maintened theues and
stordy rennagates amonge you, whiche
Matth. xx.xii. will not laboure for their meate but
vnder the pretence of longe praiers de-
voure poore widowes houses, Ye haue
spoken euell blasphemed / and, sclaun-
dred men euen for my names sake and
for doinge good, ye haue not onely co-
ueted mennes wifes, and seruauntes,
maidens, and other of their goodes,
but craftely entised them to leaue their
dewtye vndone, and to folowe youre
vayne and false religions / for ye haue
made bothe wiues to leaue their hus-
bandes and children to forsake theyr
fathers, and so to refuse my commaun
dementes be cause of youres as I saide
Mat. xv Deute. xxx.ii. vnto the pharyses in my gospell of
Mathewe. this done, I was very
angrye and turned myne eyes from you
in soo moche that I suffered youre ene-
mies to inuade youre land violently / to
take you prisoners. to hange you, to
pine you to hede you to burne you and
to minyster all cruelnes vnto you. And
in conclusion with false doctrynes of
men to turne you awaye quite vnto the

Idole

Idole Baal of Rome, and to leaue you for to offer vnto straunge goddes, So that not one of you (which haue sworne to be faythfull vnto me (dyd ones thinke of me a ryght, or loke for any good at my hande: Suche perelous tymes were there, and no man consydered it by the space of many hundreth yeres: In so moche that my dere electe were scarce vndeceaued. O my people thy synfull wayes and wycked thoughtes / haue brought the to this mysere. And al these plaxes haue I sent vnto the bycause thou hast not harkened vnto my worde but cast me laxe a syde. For I sent vnto you my seruauntes / and ye wolde not here them / ye haue receaued lyes / and wolde not repent. Then I loked vpon you and beholde / there was not one that had spoken any good nether dyd I, fynde any that wolde turne from his euel wayes / for ye had caste away my worde / and ther was no wysdome amonge you. Therfore I gaue you gall to drynke / & fed you with worme wod that is I suffred you to be taught with mens lawes. And because ye receaued not the loue of the trutze that ye myght be saued

Deu.iiii.
Psal.cv.
Matth.
xxiiii.
Hire.iiii.
Hierem.
xxx.
Esaie..
xvii.
Le.xvii.
Hier.vii.
Hiere.8.
Hiere.ix.
ii.Te.ii.

be ſaued ℑ ſent you ſtronge deluſions
that ye mygȝte beleue lyes, ſo that my
wozd was kept away frō you foz werp
Amos. hūger of the wȝich, ye ran frō the nozth
viii. to the ſouth from the eaſte to the weſte,
and founde it not, ye ranne from Rome
to ſaynte ℑames, from ſaynte ℑames
to Hieruſalem, from Hieruſalem to
the mounte Syon to the Peare tree
to the apke tre, to the plome tre, to the
cherp tre: yet coulde ye fynde no meate
foz your ſoule. Nethere was there any
that purely pzeached vnto you my
wozde by the wȝ che ye mygȝt ȝaue re-
myſſyon of your ſynne, and lerne the
rygȝt waye to heauen, And thougȝt ℑ
nowe in the tyme of your ſozowe and
perſecucyon (yf ye cry vpon me ſayeng:
Hiere.ii. O lozde ſtande by & helpe vs (ℑ mygȝt
aye you, where are nowe your goddes
that ye made: let them ſtande by and de
ſyuer you in the tyme of your trouble.
And thougȝe thou O my people: haſte
played the harlote with many otherę/
Hiere.iii. yet wylt ℑ not be auenged of the.
Come onely vnto me, turne the (ℑ
ſaye, and ℑ ſhall receaue the ℑ, wylt
not with holde my countenaunce and

mercy

mercy from the, for I am holye, and my wrath endureth not for euer. Inclyne enclyne youre eares and come to me here me, and youre soule shall lyue, so will I make an euerlastynge couenaunte with you: euen the bõde of mercy for I do not forget my louynge promesse that I made by my seruaũt Ezechyel: but wyll delyuer my flocke out of theyr handes, and they shall fede them nomore And (as I sayde by Hieremy) I wyll turne me vnto you & haue mercy vpon you only here my voyce, and herken vnto all that I haue commaunded you: so shall I take you for myne owne people, and I wyll be your god, & wyl gyue you herdmẽ after my mynd, which shal fede you with my doctryne & wysdome For I haue no plesure I your deth and destruccyon, but wold rather that ye shulde turne and lyue. Therfore leaue the pyttes that ye haue dygged vp for your selues and come to me I wyl gyue you of the water of lyfe, whereof yf ye drynke, ye shall neuer be a thruste. ye nede not be ashamed, nor afrayd, come on boldely vnto me for I am meke and lowely in harte. Seke me your Lorde whyle

Hier. iii.
Leui. vi.
Psal. cii.
Psalm. i
xxxv. iii.
Esa. lv.
Eze iiii.
Hier. vii.
Le xxvi.
Hiere. iii.
Ioh. iiii.
Mat. vi.

Esai.lv. whyle ye may fynde me / call vpon me whyle I am nyghe / leaue youre euell wayes and wycked thoughtes. These warnynges and promyses with all haue I yet in remembraūce / and now I proclame them abrode and proffer them

Esai.lv. vnto you agayne that all ye whiche are thrustie may come to the water. And as for you that haue no monye: come soon / bye of me and aete. Bye of me I saye without monye or exchaung both wyne and mylke that is: my mercy / my grace

Apoca. and my ryghtuousnesse. I wyl gene you them freely / ye nede nat recōpence me agayne, come only, and receaue them at my hande. wherfore dearly beloued cast not away and dispise nat such great

ii. Corin. vi. grace and healthe as is offred you: that youre enemye the deuel with his heape of perdycion / be not caused to go forthe for he goeth aboute lyke a rorynge Lyō sekinge whom he may deuoure. wherfore

1 Pe. v. vpon the othe that ye haue sworne to me, I warne: & charge you (sainge there lyeth so greate weyght in lesynge thys castell of fayth) that after the syght or herynge of these our letters / ye be redy to shewe your selues as obedyent and

kouynge subiectes. For I purpose shortly to dryue awaye all myne enemyes and with my stronge hande and stretched out my arme to wyne thys castell agayne out of theyr hādes for your healthe and prosperyte. Wherfore gather you to gether (my deare beloued) and get you quyckly vnder my baner. For I wyll do wonderous thynges vpon myne enemyes / and shewe mercy vnto my people. I wyll delyuer you out of the handes of your enemyes / so that ye shal saye: ye verely our kinge hathe delyuered vs from the power of all our aduersaries. And they that se it shall saye behold they haue put theyr hope and trust in the and are not confounded: they haue called vpon the / and are saued. And many troubles haue they had / but the Lorde hathe delyuered them from all. For the Lorde is nere vnto them that are troubled in harte. I wyll also fulfyll my promysse / and delyuer you my people out of theyr handes: ye your enemyes shalbe conuerted vnto you and not ye vnto them: ye shalbe vnto your enemyes as a brasen wall / they shall fyght agaynste you / but they shal nat be able

Iudic. viii.

Psal. xx

Psalmo. xxx. iiii.

Gene. xv.

able to do any thynge, for I am with you to defende you in al thynges. wherfore ye nede not be afrayed nor faynte harted, but be of good comfort and bold feare not, for I shall fight for you, as I
Exo. xiii dyd once agayne Pharao and other mo, that were enemyes vnto my people of Israel. And it shal happen vnto your enemyes as it dyd vnto Amalech: that ye
Exo. xv. shal ouercome the without yren, sworde or any other bodely weapen onely thorowe youre beleue and prayer towarde me for lyke as Iudas machabeus with them that were with hym (when he
2. Mach xv. had called for my helpe in hys faythfull prayer) went out agaynste hys enemyes and slewe .xxx. M men thorowe my assystence. And lyke as the chyldren of Ruben and Gad ouercame a greate
i. Par. v. nombre of the Agatenes because they called vpon me in the batell and trusted faythfully in me: Euen so also shall I helpe you, stande by you and defende you, yf ye call vpon me with an vnfayned fayth and an vndouted hope. For myne eyes beholde the erth, and gyue strength vnto the that are of an vnfayned hart & faythfully put their trust in me

Wherfore

Moreouer (my deare beloued) take no
discorage for that ye are so fewe and
your enemyes so many. For it is but
a small matter vnto me to gyue a great
nombre in the handes of a lytle sorte.
And it is all one thynge in my syght to
gyue the victory vnto many or to fewe,
for it cometh not thorow the multitude
or greatnes of the hoost, but from heane
do I gyue both the strength and victory as
I dyd sometyme helpe my seruaunt Ge-
deon. That no man shulde saye he were
delyuered thorowe hys owne strengthe
or myght. For the power is onely in my
hande, and no man is able to resiste me.
Moreouer thys batel is myne and not
yours, therfore shall it nat be you that
shal fyght. Onelye be ye stronge in your
mynde, and truste stedfastly vnto me, so
shal ye se my helpe vnto you. Take ex-
amples out of the scrypture (in so much
as al are wrytten for your lernynge and
comfort) of Moyses Josue, Gedeon,
Josaphat. &c. when dyd I euer forsake
the. dout not but euen thus wil I do for
you also for I am onely he that may di-
stroy & delyuer I am youre strēgth, your
groūd your redemer & sauiour & without

1. Mach. iii. Iud. vi. Ro. ix. ii. Par. iii. Ro. viii. psal. xviii. psal. xviii.

Ioh.xv. me can ye do nothynge. Therfore put
your stedfaste confidence in me and dout
not but I wyll helpe you, so shall ye be
sure of the victory. For els shall ye not
be able to stande / neither shall there any
syluer or golde / power or strength de-
lyuer you. And for so moch as the tyme
of thys battell is at hande / it is nede-
full for you to arme your selues with
the strongest weapens that may be: that
ye maye go forthe manly agaynste your
enmyes / and that ye be not taken bea-
Ephe.vi. ten nor ouercome of them. For it is not
agaynst flesshe and blonde that ye muste
wrestle, but agaynst power, and agaynst
worldly rulers of the darkenes of thys
worlde / agaynste spyrituall wyckednes
in heuenly thynges. Therfore agaynste
these enemyes ye can do nothynge with
mens weapens. But ye muste haue the
harnesse and armoure that my faythfull
captayne Paul hathe dyscrybed in hys
Ephe.vi. epistle to the Ephesyans: namely that
ye be stronge in me / and to take vpon
you the armoure of god / that ye maye
stand stedfaste and be able to resyste the
crafty assautes of the deuel. For ye may
not fight after a fleshly maner, therfore

Walk

ſhal not your weapens be fleſhly nor car
nall. Arme your ſelues therfor with al
maner of ſpiritual weapens, & leaue no
thyng behinde, that may further you to
this batel that whan ye fyght, ye maye
ſtand faſt vpō a good grouṅd, that is vpō
me your lord and ſauiour Christe. For
ye ſe them that go to any batel to fyght
with men, howe dyligently they wea-
pen them ſelues on euery ſyde, with
breſte plate, ſhylde, helmet, ſwerde &c.
that no darte arowe nor ſtroke may hyt
them. Euen ſo muſt you alſo ſpiritually
fyght agaynſte the deuell with inwarde
weapens, fyrſt with the verite or truth (whiche is I my ſelfe or my worde) to
gyrde the loynes of your ſoules withall
that ye may ſtande ſtrayght and be as a
ſure ſtronge wal agaynſt al mens doctri
nes and inuencyons, leaſte ye be decea-
ued & ſhot ouer with the ſame. For this
ſhalbe the firſt inuaſiō of your enemyes:
that they may renne ouer you and ouer-
come you with the doctrynes of men,
with theyr lawes cuſtomes and conſty-
tucions. But (my deare beloued) that ye
maye ſtande faſt in ſuch a brunke: put on
the breſt plat of rygh tuonſnes, that no

i. Cor. iii

Epheſ. vi.

Ioh. viii

Hier. xv.

Geb. viii

falſe gloſe, nor learnyng deceaue you or
Epſe.vi. bryngе you frō my worde. Then muſte
ye be ſhode with ſhoes prepared by the
goſpel of peace / that is: ye muſte truſt &
fynde by al your thaughtes / affectes &
wyſkes with the goſpel, leſt ye be led by
them to deſpyſe any thyng that is contra
ry vnto the wyll of god and agreable to
your owne. Aboue al take to you the
ſhelde of fayth & beware that in nothyng
ye dout of my promeſſe. For with thys
ſhelde onely, ye muſte beare of all the
Pſal.v. fyre & poyſoned darte, that your wyk-
kynge enemye ſhall ſhot at you, leſte ye
be ſmyten or wounded withal. For this
is the ſhylde of my helpe & of my good
wyll to warde you. Take alſo vnto you
Pſalmo. the helmet of helth, or hope leſte in any
xxxi. poynt ye doute in your ſaluatiō, but that
in all troubles ye may pacyently abyde
Epſe.vi. the tyme of my helpe. Then (as a thing
of moſte neceſſite) take vnto you the
ſwerd of the ſpirite, which is my worde
wher with ye may ſmyte and dryue a-
way al the that ſtryue againſt you in this
batel Therfore mine earneſt charge & cō
maūdement is that euery one of you ta-
ke thys two edged ſharpe ſwerde in hys
hande

sande: that when nede requyreth / he
may haue it redy hangynge by hys syde
ye though he shuld sell his cote to bye it
withall. It is nat for naught that my
worde is lykened vnto a sworde / for it
is quicke / and myghty in operacion / & Hebr. iiij.
sharper then any two edged swearde /
and entreth thorowe. Euen vnto the de
vydynge a sonder of the soule and the
spirite, of the ioyntes and the marye: and
iudgeth the thoughtes & the intentes of
the harte. For thys cause is my mouth
or word lykened vnto a sharpe swerde, Esaie.
wherwith I wyll smyte all heythen and xlix.
vnfaythfull men that are agaynste my
worde, and wyll gouerne them with a
septre of Yron. with this swerd which Psal. ii.
is my worde / ye shall kepe and defende
your selues & in this ye maye safely put
your trust. But if there come any vnto
you and bewe you another swerde to
smyte your enemyes withall (if he bryng
any other doctryne I meane then my
word) receaue him not into your house, Iohan. i.
neither byd him god spede: haue nothing
to do with him, leste ye be partakers of
his euel dedes. Holde him for a fyer, yf
he speake not my worde. For thorowe Gene. i.

Psalmo. xxxiii. Apocal. xxii. Deu xii. Deut.vi. Ioh.xv. Mat.xii Ioh.viii.

this my worde / were heauen and earth created. And thorwe the spirite of my mouth haue they al theyr strength and operacyō wherfore take hede that ye do not demynisshe it, nor vnt any thynge to it / let it be suffycyent vnto you to haue it as I and my Prophetes and Apostles haue leste it among you, ye may not do the thing that ye thynke for to be right, but that is ryght in my syght and that my worde manyfastly approueth. Ye muste also be euer occupieng this swerd that ye may be apte to fyght with al (ye muste dylygently serche the scrypture I meane / & lerne to knowe my wyll) that ye may be well exercysed / and take no thynges in hande without my wyll and commaundement. Then wyll I not cal you my seruauntes, but my dere frēdes, my bretheren, my mother, & my systers. For this my word shalbe vnto you as a cloude in the day tyme, and as a fyre ye loure in the nyght / to shewe you tyght in all your wayes, after the whiche as longe as ye walke, ye shal not come into darkenes, &c. This my purpose (deare beloued) thought I not to hide frō you but to certefye you therof for your welth,

trustynge

Trustynge that ye wyll call to remembraunce what case ye stande in, & mekely to seke after me for helpe and socour. So wyll I haue mercy vpon you / and take you from amonge your enemyes / those deceauers and false Prophetes / Ypocrytes / Swarmes / and spyrituall sectes, who so euer they be / Pharyses / scrybes / Heretikes. Popes / Cardinals Bysshopes / Archedeacons / Deanes / Offycials / Commessaryes / Canons / Prebendaries, & Abbotes / Prouincials / Priours / Monckes, Prestes, Freres, Nonnes / & Somners. And al this wyl I do with my only word which now I haue commaunded to be shewed and declared thorowe out al the world. For I wyll shortely wede out al false iuglyng and ypocrisy / and euery plantyng that my heauenly father hathe not planted wyll I pluke vp by the rotes. Therefore be earnestly warned / and thanke fully receaue my grace that now is offred vnto you, se that frutfull repentaūce be amōg you with faithfull & true amēdmente of your lyues. For shortely after that I haue let my word be preched for a tyme / I wyll verely come my selfe to

Mat. xii

Mar. i.

Matth. xxiiii.

make

A proclamacyon.

make you (my dearly beloued) partakers of my ioy & peyses with me in my kyng dome, & to cast them that wyll not abyde with me, into euerlastynge damnacyon. Nowe (my louynge subiectes) ye knowe my meaninge, who so wyll not ordre him selfe therafter, is without excuse: our scrypture gyueth hym warnynge ynough Awake therfore with cõtynuall prayer/and loke euer for my cõmynge, for ye knowe neyther daye nor houre. Syuen at the ryght hande of my heuenly father after my byrth. In the yere of our Lorde. M. D. [illegible].

Jesu Christe the sonne of the lyuynge God/ and sauyour of the whole worlde

Joh. xvi.
Mar. xiii.
xvi.
Matth.
xxv.
Luk. xxi.

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